

## Conference Paper

# The Transformation and Innovation of the Aceh Coffee Shops as an Expansion of Social Communication Network in Lhokseumawe

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## Abstract

The study aims to identify in details the process of transformation and the innovation of coffee shops in Aceh as an expansion of social communication network of the Aceh people, particularly in the city of Lhokseumawe. The study is also intended to see how far the phenomena have brought changes to the social life of the Aceh people. With the world that is constantly changing, the transformation of the Aceh coffee shops after the Tsunami and The Aceh peace agreement (the Helsinki MoU) is inevitable. The nuance of gathering in the coffee shops has experienced changes. It has transformed from the traditional style into the modern style. This becomes the core unit of the analysis of the coffee shop transformation in Lhokseumawe using the innovation diffusion theory as the application of the study analysis. The study is conducted by using the qualitative method with the Focus Group Discussion/FGD as the technique of data collection.

**Keywords:** Innovation diffusion, Aceh coffee shops transformation, FGD, Social communication network, social changes.

## 1. Introduction

Aceh is popular for its growing *up-to-date* coffee shops which is in line with today's trend. Basically, the function of today's coffee shops in Aceh is no different compared to those in *Lapau*, West Sumatera. *Lapau*, which serves as the center for information, is a place where people share and discuss various topics, ranging from social issues to political issues of both local and international. The human interactions occur at the *Lapau* can be considered as identical to those occur at the Aceh coffee shops. The common topics of discussion found amongst the coffee drinkers at the coffee shop's public forum include issues such as politics, social phenomena, football, and

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information sharing related to business and agriculture. In Aceh, '*ngopi*' is a popular term to describe the activity of hanging out at the coffee shops around the city.

The majority of the Aceh people are regular customers of coffee shops. They come from different group of society, including employees, school/university students, activists, politicians, and scholars (*ustad/Tengku*). There are almost no classic or recent issues that are not covered in the coffee shops. Similarly, in the villages in Aceh, coffee shops serve as a center for the villagers to obtain information.

The above explanation is a brief description of the coffee shops that are considered as a subsystem of the contemporary life of the Aceh people. In a modern world, changes are inevitable. A change refers to something that is bound (to happen, or will happen). This is also the case for the coffee shops in Aceh. During the period of the tsunami disaster and the Helsinki MoU signing, the tradition of gathering and drinking coffee at the coffee shops, either in a traditional or modern nuance, has developed significantly. *Kedai kopi* and *café* are common names used in Aceh to refer to a coffee shop. In the old days, the typical coffee shops were described as being built from wood. Most of the furniture in the earlier coffee shops, such as chairs and tables, were made of woods, and the shops were equipped with neither air conditioning nor a fan. Meanwhile, today's version of Aceh coffee shops adopts more of a modern and expensive design and appear to be a resemblance of coffee shops found abroad. The coffee shops in the city of Lhokseumawe are developing. They have a modern design, luxurious and comfortable room setting, romantic light setting, reliable internet access, and even the VIP rooms. This coffee shop transformation becomes the core analysis to be analyzed in this study using the innovation diffusion theory toward the coffee shops in Lhokseumawe.

Coffee shops in Aceh have experienced transformation not only in term of form but also in their function. In form, they transformed into modern coffee shops, looking similar to what people refer to as *café* and *coffee shop* in the western countries. In addition, most of them now provide *free internet connection* for the customers to enjoy, so that many people, either men or women, would like to spend their time hanging out at the coffee shops. In term of their function, they have transformed from merely a place to enjoy coffee into a center of communities' activities. The coffee shops today have become the place from where the people of any group of Aceh society start their routines and daily activities.

## 2. The Coffee Shops Throughout the History

The tradition of drinking coffee in Aceh has been rooted from the time of the Aceh Kingdoms. This tradition has been passed on to generations, followed by the Aceh development as one of the world class coffee producers since the Dutch occupation. In Aceh, there are at least two central regions of coffee production in Aceh, namely Ulee Kareng and Gayo. The condition of the coffee shops themselves, and the facilities they provide, depend heavily on their locations. As in the interview with Ad Husaini, the former leader of Aceh Utara PWI (Indonesian Journalists Association), Lhokseumawe, dated 16 February 2013, at 04.20 pm:

*"..the coffee shops in the village areas, where the people's income is relatively low, appear to be very simple in their form. In contrast, coffee shops in the city are more expensive which is in line with the economy of the people around."*

The Aceh traditional coffee shops initially served coffee prepared through the process of brewing and filtering. The facilities found in the old coffee shops were no more than tables and chairs. These traditional coffee shops are categorized as the first generation of the coffee shop in the history. The second generation are those developed through franchise business. The third ones are those which provide not only drinks and foods, but also facilities such as television, music, and internet access.

The development of coffee shops in Aceh occurs in response to the development of technology and the improvement of economy of the people of Aceh (Ad Husaini, 2013),

*"the development of the coffee shops began in the third period of the new order government, they changed due to the improvement of the economy and the development of technology. They keep adjusting to the changes by providing various facilities needed."*

The traditional coffee shops used to only serve Acehnese traditional foods such as *timphan*, *pulut*, *pisang goreng*, *ketan srikaya*, and *kuejala*. The manual calculation of the food costs in these traditional coffee shops relied heavily on the waiter's memory. When asked about how much the coffee costs, for example, the waiter used to directly mention certain price. Even though the times have changed, coffee culture within the community of Aceh maintained. This tradition still goes down to the younger generation today. What makes it different now, especially in Lhokseumawe, is that most of the coffee shops today offer modern nuances.

The thing that distinguishes the modern coffee shop from the traditional one is that the modern coffee shops are designed to look as modern as possible, so that the customer would be interested and comfortable sitting around the coffee shop. A modern coffee shop is designed in a very modern way in order to attract customers and make them feel comfortable. It usually provides a wide range of facilities needed in today's life such as free Wi-Fi, big screen facilities, the VIP rooms, prayer rooms and other services that the customers may use. It also provides bills with accurate calculation of the food and drink prices. This proves that the level of convenience and facilities offered by the coffee shop determines the number of visitors. The comfortable modern design with a free internet facility attract the customers the most, especially for young people to hang out and spend more time in the coffee shop.

### 3. Diffusion of Innovation

The theory of innovation diffusion started to emerge in the early 20th century, precisely in 1903, when Gabriel Tarde, a sociologist from France, introduced the S-shaped diffusion curve (S-shaped Diffusion Curve). Slamet Mulyana (2009) on his weblog said, The S curve illustrates how an innovation adopted by a person or a group of people based on the dimension of time and having the goal of influencing people to start an innovation. The next development of Diffusion of Innovations theory occurred in 1960, in which the studies or research on diffusion began to be associated with more contemporary topics, such as marketing, culture, and so forth. This is where the experts of Diffusion of Innovations theory like Everett M. Rogers with his great work *The Diffusion of Innovations* emerged. Collaborating with F. Floyd Shoemaker, Rogers wrote *Communication of Innovation: A Cross Cultural Approach*, and later continued by other researchers, such as Lawrence A. Brown who wrote *Innovation Diffusion: A New perspective*.

Based on Everett M. Rogers arguments, it can be concluded that a diffusion is a process by which an innovation is communicated through certain channels over a certain period of time towards members of a social system. Diffusion may be referred to as a special type of communication in which the message is a new idea [11]. In addition, a diffusion can also be considered as one kind of social changes or a process of change in the structure and function of the social system. Therefore, the term diffusion cannot be separated from the word innovation since the main purpose of the diffusion process is to allow an adoption of innovation by members of a particular social system.

Members of the social system may refer to individuals, informal groups, organizations and/or subsystems.

Innovation or new idea is an approach to communication in development which is widely used lately. Diffusion is also a special form of communication. According to Rogers and Shoemaker, diffusion studies examine the messages in the form of ideas or new ideas [11]. Since the messages delivered are new, then a certain level of risk will exist from the side of the recipient. This then leads to a different behavior (due to the new stuff) of the recipient, unlike when the recipient dealing with messages that are not new or not an innovation.

In society where the people are still growing such as those in developing countries, the diffusion of innovation is persistent: from one place to another, from one period of time to the next. Diffusion of innovation as a social phenomenon coincides with social change. In fact, they have a cause and effect relationship. Diffusion of innovation causes people to change, and social change also stimulates people to discover and disseminate new things. Thus, communication is a significant aspect for a social change to take place. Communication channels lead to the recognition, understanding, and judgment which later determine acceptance or rejection of an innovation.

Modernization is defined as the process by which individuals experience a change of lifestyle, from a traditional lifestyle to a more complex, technologically advanced, and rapidly changing lifestyle. Thus, the diffusion of innovation paradigm, through a study on the communication of new ideas and external sources and its acceptability amongst the people and other residents in the village, indicates an impact of communication (interpersonal and mass media) on a lifestyle change from traditional to modern.

#### 4. Literature Review

In everyday life, there have been many applications of innovation diffusion such as the phenomenon of the success of the New Order government in implementing the family planning program (KB). In this program, an innovation called Family Planning program was communicated through various channels of communication, either interpersonal communication or mass media, to a social system. This happened in a certain period of time, and therefore the innovation called Family Planning could be understood, accepted and implemented (adopted) by the people of Indonesia. Family planning programs in Indonesia was conducted by applying the principle of diffusion of innovation. This is one of the examples of the innovation diffusion where the innovation is an idea or a program of activities, not a product. Another example is the Social Safety Net

program (JPS) which was launched by the Indonesian government to help the poor and the low income. The JPS is also intended for business sector, particularly small and medium enterprises through the utilization of technology programs generated by government organization for research and development to be used by small and medium enterprises in increasing their revenues and incomes [1].

Similar study was conducted by Yong Lu, Jing Quan, and Xubin (2009), as mentioned in the journal article of Cindenia & Wan Amizah (2012). Inspired by the development of the implementation of Wi-Fi technology in universities in the United States, the study employed the theory of diffusion of innovation. Based on an annual survey by Campus Computing Project, it is found that the implementation of Wi-Fi reaches 60.1 % of classrooms in a university in 2007, 51.2 % in 2006 and 31.1 % in 2004.

Most of studies on the Wi-Fi technology tend to focus on the technical issues, network security, network standards, costs, and health of wireless users. While the aforementioned study focuses on; what are the accepted characteristics of Wi-Fi technology, and the "gap" in the process of diffusion /Wi-Fi technology acceptance among members of the university, which have never been concerns of research ever been conducted. The result of the study indicates that adopters and non-adopters have different levels of perception of the Wi-Fi technological attributes. Differences in perceptions on Wi-Fi technology between adopters and non-adopters are influenced by knowledge, experience, teaching style, and the need for wireless technology.

Kaarina Hyvonen (2004) studied the uptake of mobile technology services based on: the type of mobile services that are used and the purpose of using it, who uses it, the advantages and descriptions of the use of mobile service. How this study can be related to the diffusion theory; it also looked at the demographical factor and issues of the use of mobile services. The approach of innovation diffusion theory in the article emphasizing more on the adoption of mobile technology services by individuals who use the technology of the mobile phone as mobile service supporter.

The process of diffusion in the use of mobile access service gives an explanation on the adoption process as a function of time due to technological innovations to be distributed in a large scale. This study gives emphasis on the acceptance of an innovation in technology which fulfill the necessity and convenience for users of the innovation. The different groups showed different level of acceptance in Finland. A survey on 779 respondents over the web was conducted in this study, and was responded by 582 respondents. The results of the study conducted in Finland shows that the type of mobile services widely used for communication is SMS (Short Messaging System) as the use of MMS and mobile email is only 4.5%. This study indicates the occurrence of

the process of adoption of innovations in most of the respondents, and the development of mobile services is expected to be in line with the development of a mobile phone. Contributions made research using innovation diffusion theory look at the main factors that affect the process to the socio-demography, which actually are not the main factors for predicting the adoption of mobile services technology in the diffusion of innovation. Instead, attitudes towards new technology seem to be the major factor in predicting the diffusion process in this study. From the study by Kaarina Hyvonen, it can be concluded that the use of mobile service in Finland are active and they become receptive to innovation in accordance with what they need in the future.

Lu Wei and Zhang Mingxin (2008), also examines the psychological and behavioral factors that affect the acceptance of mobile phone in rural areas in China. Diffusion of innovation theory is also influenced by psychological factors that have a smaller role compared to behavioral factors. Behavioral factors may also foresee some psychological factors that affect the acceptance of mobile phone, a survey was also conducted in this study, and the results obtained in terms of acceptance are the existence of demographic factors at the groups of young age, males, less educated, have low interaction in family, have a positive perception, and have the need to top lifestyle are those who are more receptive to mobile phone. Moreover, in terms of its use, from the number of telephone calls per day, it found that that socialization and interpersonal communication play major parts in the use of mobile phone. The authors analyze that mobile phone use is acceptable in rural areas in China as the use of mass media, interpersonal communication, and other forms of communication technology. So it can be said that the acceptance of mobile phone innovation in rural areas in China is not a passive one.

## 5. Focus Group Discussion Technique

Bogdan and Taylor define qualitative research methodology is a research procedure that produces descriptive data written and spoken, and observable behavior [5]. In line with Bogdan and Taylor's definition, Denzi and Lincoln define qualitative research as a research that uses natural background, with the intention of interpreting phenomena, and done by involving a variety of methods. Methods of data collection is the most strategic step in the study, because the main goal of the study is to get the data. Without knowing the method of data collection, the research will not be able to obtain the data that meets the standard of data. This article uses the focus group discussion as the technique of data collection.

Focus Group Discussion (FGD) is a data collection technique which is commonly used in qualitative research. Its goal is to identify the meaning of a theme according to the understanding of a group. This technique is used to reveal the meaning of a group based on the results of the discussion centered on particular subject matter (Burhan Bungin, 2007).

A group interview is basically a technique of data collection in qualitative research, usually led by a moderator, and can be either a structured or non-structured interview depending on the intention and the purpose of the interview. A focus group discussion is done to obtain a more variation of answers and a wider foundation [6].

In this FGD process, the writer involves various parties considered as having contribution or ideas to the issues discussed. Determination of the sample involved in the FGD are based on several considerations: (A) a person's skill or expertise about the case discussed; (B) practical experience and concern for the focus of the problem; (C) "personally involved" in the focus of the problem; (D) the authority for the case to be discussed; (E) People who do not have knowledge on the problem, but feel the real issue.

### 5.1. The profile of the location of FGD analysis

"KANA Dapu KUPI" coffee shop is at No. 38 Jalan Merdeka, Lhokseumawe. "UK Koepi" is on Merdeka Street, Lhokseumawe, located between Kimia Farma and Telkomsel (Grapari) centre. "ARISKI KUPIE" (coffee shop/café) is located on Perdagangan Baru Street, next to the Tupperwareshop. And "The Branch Cafe" that is located at Samudra Baru Street no 1A.B, City of Lhokseumawe.

### 5.2. Background of the FGD

Data collection done through the FGD (Focus Group Discussion) has been implemented and the data from the two sets of focus have also been analyzed. Data were collected and analyzed following several themes selection. These themes were formed in accordance with the research problems. Collection of focuses in this study consists of a collection of focus I and focus II.



### 5.2.1. Focus group I

A collection of the first FGD consists of three informants aged 26 to 34 years old; first participant is a journalist, the second one is from an organization called *Barisan Guard Democracy* (barricade) Aceh, and the other one is the chairman of the Islamic Students Association (HMI) branch of Lhokseumawe.

### 5.2.2. Focus group II

The second set of focus consists of three people. One is from the Community of Democracies of Aceh Utara (KDAU) and the other two are the students IAIN Ar-Raniry Banda Aceh and the Faculty of Law, UNIMAL Lhokseumawe. The informants aged between 24 to 26 year.

## 5.3. Research instruments

The writer is supported by the secondary instruments, namely: respondents, places, recording equipment, moderator, notes, participants' attributes and other things required for accomplishment of the research.

## 5.4. Data sources / research subject

There are two kinds of data sources employed in this study; primary data sources and secondary data sources. Primary data are the data classified as basic data that include primary study. Primary data are obtained from informants mentioned above, either through observation or Focus Group Discussion (FGD). Meanwhile, secondary data are classified as supporting data obtained from documents such as newspapers, journals, magazines, books, articles on the Internet, and theses that are considered relevant to the topic being studied.

## 5.5. Informants of the study

In qualitative research, determining key information is central. The process of selection of the informants is done for the purpose of obtaining valid data on the object being studied. Therefore, participants who become key informants should be taken from those who are considered to be able to provide information directly related to the

focus of research being conducted [2]. The selection of key information in the study was conducted using purposive sampling. The purposive sampling process was done by taking a sample not based on strata or regions, but based on particular objectives. Selecting samples using the purposive sampling technique shows that there is an attempt to select the sample based on the purpose of the research [8].

## 5.6. Data processing and analysis technique

According to Patton, a data analysis is a process of arranging and putting the data in order, organizing them into a pattern, a category, and the base unit. He distinguishes it from interpretation in which a significant meaning is given to the results of the analysis, the pattern of description is explained, and the relationship between the dimensions of the outline is identified [6]. Thus, that data analysis is a process of organizing and sorting data into patterns, categories, and base unit the theme can be identified and the working hypotheses can be formulated as suggested by the data.

In the FGD, the information gathered are raw data. The task of the writer is to prepare a statement related to the collection of the data:

- The first step that has to be taken is to transcribe the entire interview. It will provide a record of the results of the whole conversations and the discussions which will facilitate data analysis.
- The next step is to analyze the results of the discussions. The purpose of doing this analysis is to look for trends and patterns that often appear either in one group or in other groups. Content analysis is done by comparing the words that are used as the answers. The writers also considered the emphasis or intensity given by the participants. Data analysis and data interpretation are done by coding categories that have been set in the research problem.

## 6. The Analysis in Line with Themes

### 6.1. The coffee shops attraction

In terms of the appeal of the coffee shop, it is found that the informants of all focus group agreed that the appeal of the coffee shops today lies on its facilities. Focus group I stated their interest in the coffee shops not only on the coffee itself, but also on the fact that they are able stay updated with information. In addition, the coffee shops also serve as a place to gather and hang out with friends, to enjoy coffee, and to get the

latest information. A coffee shop is also a gathering place. Meanwhile, two participants from the second focus group expressed their interest in coffee shops not because of the coffee, but because of the facilities offered.

*" to enjoy the coffee, as a gathering place, as a place to obtain information, and as a place to get a job"*

*" The facilities offered at the coffee shop have already been interesting, there has been internet connection (wi-fi), a room to hold a formal meeting, they make the coffee shops quite interesting to visit... "*

*"beside a place to enjoy a coffee, coffee shop has also become a place to relax and get the latest information... "*

*"...beside a place to drink coffee, coffee shop now has become a place to meet people and a place to relax "*

*"... The facilities offered by the owner of the coffee shop is wi-fi, it's a place to watch together, etc, so that it's not drink that we seek for, but the facilities. "*

*"... As a place to watch together, when there is a football match, the place will be crowded by either my college friends or other friends. So we are also able to exchange information..."*

## 6.2. Transformation and innovation in coffee shops

As the development of the time which is getting more competitive, there are various ways humans do to create transformation and innovation. Likewise, innovation of the coffee shop has become a bargaining value for the consumer / coffee lovers. With a more beautifully decorated room, facilitated by wi-fi, projector, and meeting rooms, the modern coffee shops have increased consumer's interest and the number of visitors.

The informants of all of the focus group agreed that indeed there has been a transformation and innovation of the coffee shops. Changes that occur are in the form of the design and function of the coffee shops. Innovation in the coffee shops is clearly shown by the existence of the amenities, such as the availability of wi-fi, VIP room / all room and *mushalla*.

*" After the Tsunami and the Helsinki MoU, coffee shops have transformed into place for information sharing and gathering..."*

*" there are indeed transformation and innovation that occurred in the coffee shop, otherwise, there will be no such crowd in the coffee shops, as the wheel of life keeps spinning and constantly changing to suit the needs of the times"*

## 7. Medium of Communication

All of the informants claimed that wi-fi is the most recent innovation that is provided in a coffee shop. Thus, if there used to be only to old people in the coffee shop, now it is crowded by teenagers and women. This means, the coffee shop has become a place for information exchange from various background of people and various demographics.

*"I saw a change of coffee shops today compared to those in the old time, now the coffee shop has been using the wi-fi..."*

*"... they provide wi-fi now..."*

*"...The facilities offered in the coffee shop is wi-fi, a place to watch together..."*

*" The amenities offered at the coffee shop has been interesting, there is wi-fi..."*

## 8. The Development of Coffee Shops' Innovation

Innovation at coffee shops has been growing rapidly, not only in term of the facilities offered as the medium of communication, but also the kind of foods and drinks served as well. In the old days, the facilities offered are not many, the menus for foods are also limited. They served only typical traditional foods. However, today's coffee shop has been providing a wide range of foods and drinks, and therefore the coffee shop has now has also transformed into semi restaurants.

*"... today, even the same coffee has been written in various kinds of names in the menu books, such as get in one, coffee Sanger, kupi ulekareng, etc "*

*"...there have been foods such as Ayam Penyet, French fries, fried rice, Kentaki etc."*

## 9. Cultural Objects at Coffee Shops Setting

According to Schein in Miller (2006), the cultural objects refer to the culture that can be seen or heard (Visible and audible pattern), one example is the room setting at the

coffee shop. The setting is highlighting the modern nuances and the urban atmosphere with global lighting design and the modern chairs and tables setting. The coffee shops has now provided rooms to hold meetings and a *mushalla* to perform prayer due to its diverse visitors, depending onto the grade of the coffee shop. The coffee shop in Aceh has been the setting of a lifestyle of young executives and other officials in Lhokseumawe.

*"There is a room to hold a formal meeting, so that the coffee shop is interesting to visit..."*

*"...the availability of meeting rooms, a place to watch football together, etc"*

*"... there has been a room for Musalla, so when it comesto the prayer time, people do not need to return home or going to meunasah"*

## 10. Coffee Shops As a Place of Information Exchange in the Society of Aceh

All of FGD informants stated that various information can be found in the coffee shops. One of the informants from the focus group I stated that the coffee shop has become an institute of the survey's objects for the government officials to see what was observed by their constituent or their political opponents.

*"... It can be concluded that the coffee shops are the center for various topic of conversations, from the lower class conversation to upper class..."*

*" The exchange of information that occurs in a coffee shop may contain the either positive and negative definition, with the use of existing technology, surely it will increase the exchange of diverse information as well, for example, it can be a venue for the online business transactions. Students can access the latest information through the internet or playing games. The older adults who are not able to use the technology can still obtain information through newspapers or television provided in the coffee shop.."*

*" The exchange of information obtained is in accordance with the class of the coffee shops, upper class people usually prefer to go to a coffee shop of higher class, so information that we can get are issues around policies and issues that will be packaged by the students. "*

*"...the elites usually conduct business transactions, it could be related to the policies that will be taken by the government"*

*"... So the coffee shops have turned into a place of campaign survey and survey of a place the hot topic discussion take place, so the representation of information in Aceh or other trends must have appeared in a coffee shop"*

## 11. Transformation and Innovation of the Coffee Shops Brings Changes in the Aceh Society

### 11.1. Transformation of the culture

A transformation of culture is a form of transitional change of a form, nature and function of the existing culture. In terms of cultural transformation, the informants suggested that innovation in the coffee shop today has resulted in a cultural shift. There are several kinds of cultural shift that they mentioned, among which were the change of the demography of the coffee shop's visitors. In the old days, there were only old people, now, however, young people and women have also become major visitors in the coffee shop.

Two informants in group I were more emphasizing on cultural transformation towards gender, which is slightly different from what is stated by two informants in the group II who see the transformation of culture as the contributing factor for cultural shift either in the characteristics, lifestyle or the function of the coffee shop itself.

*"...you could only find old people in the coffee shop in the old days, but today you can see young people and even women."*

*"... sitting at a coffee shop today has already become a trend for female teenagers who are now confident enough to hang out at a coffee shop. Women used to be ashamed to do that in the past"*

*" now when invited to go have a cup of coffee or ngopi, it does not necessarily mean to actually go drinking the actual coffee, but rather to hang out and having discussion at a coffee shop"*

*"... there is a cultural shift where people of Aceh used to pray magrib in menasah / mosque, now they simply do the magrib prayer at the coffee shop."*

## 12. The Impact of the Transformation and Innovation of the Coffee Shops

Every change and innovation have impacts, either positive or negative, as mentioned by the informants in the FGD.

### 12.1. Positive impact

*"... Speaking democratically, coffee shop now has no longer hold gender bias, it is a positive impact in terms of democracy..."*

*"...as a meeting place for people with different interests and as a medium for transactions, space for communications, media up- grade and information update..."*

*"... The politicians, students and others group of people can use the coffee shop as media to get information..."*

*"... To increase the incomes of the Aceh people and accommodate the labors"*

### 12.2. Negative impact

There are various negative impacts described by the informants in all focus groups, but nearly all informants agreed that the transformation and innovation of the coffee shop in Aceh have negative impacts, not only in term of time, but also impacts on the local wisdom of the local communities. Due to availability of a coffee shop that is open 24 hours, people spend more time at the coffee shop, and the responsibilities at home as a child / parents are less taken care of.

*"... from the point of view of the local wisdom, the existence of women sitting at a coffee shop is considered as a negative impact, because there has been mixing of men and women in one place. "*

*"... A coffee shop now also has much time a lot of people, because now already there is a coffee shop that is open 24 hours"*

*"...coffee shops today adopt more foreign cuisine, the typical foods of Aceh disappear gradually"*

*"... because time spent in coffee shops is more than the time spent at home, the responsibilities at home became less taken care of"*

*"...the coffee shops causing lazy habits for the people"*

*"... Sometimes it is just a place to waste time and have fun"*

### 13. Implications of the Theme Analysis

From the four themes and sub themes that is formed by the construction of a common phrase in the conversations of the two focus groups, the writer found some points which become the focus of analysis, including:

1. The attraction / appeal of the coffee shop become central in the development of the innovation and transformation of a coffee shop in Lhokseumawe. There is an appeal intentionally created to attract visitors to come such as comfortable rooms that make the people enjoy to spend their time and socializing with colleagues. Hence, the information is more intensive and communicative
2. It is found that the transformation and innovation of the coffee shop cannot be separated from the main factor called a communication media, which is resulted from the internet connection availability (wi-fi). Besides, the development of the innovation in term of culinary at the coffee shops also makes visitors feel compelled to visit and to try the sensation of the new foods / beverages served. In addition, a factor of cultural objects on the settings in the coffee shop has its own appeal to the customers as it makes them feel comfortable to sit at the coffee shop. Therefore, this factor determines the level/grade of the coffee shop. The more modern the setting of the coffee shop, more visitors it attracts. They usually come from the upper class community/executives. All the three factors have made the activity of hanging out at the coffee shops a lifestyle in Lhokseumawe society.
3. It is also found that coffee shops have become place for information exchange for the people of Aceh. It includes information about politics of local and national, or the current issues happening around. The development of communications media such as the availability of internet access in the coffee shops has allowed the people to obtain information not only issues that are local, but also international.
4. All informants from both focus group 1 and 2 agreed that the transformation and innovation of the coffee shops has turned the coffee shops into a place where



information exchange takes place. They also have a positive impact on urban development in the field of communication development, while the negative impacts are the excessive time spent at the coffee shop.

## 14. Conclusion

A coffee shop can be interpreted as a place to enjoy a coffee, and it has been identified that drinking coffee has become a habit / culture in the everyday life of the Acehnese people. After the Tsunami and the Helsinki MoU, coffee business in Aceh has changed as a result of the development of science and technology. The traditional nuances of coffee shops have changed into a more modern one that occurred in response to the changes of the times. Today's coffee shops have adopted a more luxurious design equipped with various facilities, such as the internet connection, VIP rooms, mushalla, and a projector. Transformation and innovation that occurred in the coffee shop are one of the owner's attempts to attract consumers. Today, the function of the coffee shops has been changed from a place to enjoy beverages/coffee to some kind of a social space, a place to strengthen the relationship, a place to generate discussion, a place to exchange information, a place in which people take part in democracy, a place to chat, and even a place for the business negotiation.

Transformation and innovation that occurred at a coffee shop in Aceh are currently bringing rapid change, one of which is the transformation of the function of a coffee shop as a place in which the exchange of information takes place. Coffee shops in the old days used to be identical with old people. However, now teenagers and even young women are the regular customers of coffee shops. Coffee shops for the Acehnese have become a place where discussions are generated while also enjoying the coffee. The positive impacts of the transformation of the coffee shop include the new functions of a coffee shop as a medium of information in a democratic atmosphere and as a place for business transaction. Meanwhile, the negative impacts of this transformation realized by the number of women sitting in a coffee shop that is conflicting with the local wisdom and the traditional local culture. Moreover, it also allows the foreign culinary to become new alternative foods in the coffee shops, replacing the local foods. It can be concluded that some of the people of Aceh visiting coffee shops not for information they can obtain, but only to spend the time excessively, or to merely have fun.

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